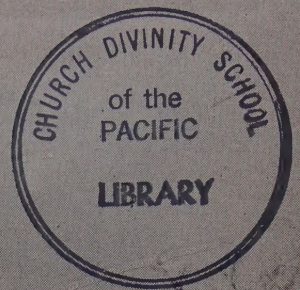


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APRIL 24

# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*



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### St. Mark's, San Antonio

I want to express my appreciation of the splendid presentation in your issue of March 20th concerning the work of St. Mark's Church, San Antonio.

Of course, I may be a little prejudiced, but I think it is one of the finest statements of a total parish program, and the total impact of a parish upon a community which I have ever seen. I agree so strongly that the ultimate effectiveness of the Church is within the life of a parish family; either the Christian gospel is preached and lived there or it is not preached and lived anywhere.

I am sure that all the members of our diocese share with me in gratitude for the generous space which you have given to our "Mother Church."

(Rt. Rev.) EVERETT H. JONES  
Bishop of West Texas  
San Antonio, Tex.

### ACU Puzzle Contest

May we clarify several items in your issue of March 27th? Your presentation of the American Church Union puzzle contest from the standpoint of the council of the American Church Union was correct except in the section where you refer to finances. Your story of opposition to the plan contains, however, a number of erroneous statements as well as certain irrelevant allusions which will certainly confuse your readers.

Your report of the financial arrangement between the American Church Union and the puzzle contest director is entirely wrong. There is no provision in the contract to pay the director the large sum which you name. As a matter of fact the director has not been guaranteed a penny. The American Church Union receives 90% of the net profit and the director 10%. This is considerably less than the usual fee for directors of fund raising campaigns.

The statement which you attribute to Fr. Graf to the effect that the contest plan was not subjected to careful committee study prior to presentation for action is not true. It was in fact presented for preliminary study to four standing committees of the American Church Union and was approved by all of them. Two weeks prior to the special council meeting at which official action was taken, the plan was outlined at informal gatherings of council members in four key cities with the recommendation that council members study and consider the plan carefully before taking action. Our regional branches were consulted and their reaction requested. It was only after all of these preliminary steps had been taken and general approval was evident that the council was called in accordance with our by-laws to take action.

The national Better Business Bureau to which you make reference, has written us that they recognize that puzzle contests, properly run, are entirely legitimate. May I assure your readers of the fact that the council, the governing body of the Ameri-

can Church Union, is generally agreed and satisfied with reference to the contest and as you have noted, regard it as legal, legitimate, and ethical.

(Rev. Canon) ALBERT J. DUBOIS  
Executive Director,  
American Church Union  
New York City

### The Filioque

The Sulpician theologian, Père Tanquerey, states that, although many heretics denied the procession of the third Person of the Trinity from the Second Person, as well as from the first, the matter was not threshed out in the early centuries because of the vital Christological questions then facing the Church. Later the denial was revived by the Iconoclasts (8th century) and held by certain councils in Gaul. There also arose disputes between Roman and Greek theologians.

Whereupon Spanish, Gauls, and Germans inserted the *filioque* into the creed. Pope Leo III, although he had stated his belief in the double procession, was unwilling to sanction the addition lest it seemed to indicate that those churches differed in faith from the Roman Church. In the next century, however, the popes accepted and approved the addition.

Photius in the same century broke off from communion with Rome, giving the *filioque* as one of his reasons. After his death the East and West reunited. Unity was again broken under Michael Cerularius. Nevertheless the Greek position was condemned at the Second Council of Lyons (1274 A.D.) and at the Council of Florence (1439 A.D.). The Greeks were represented at both councils and may be supposed to have accepted the *filioque*. However it is still denied by the Orthodox East.

Tanquerey's arguments follow:

(1) *Holy Scripture*: Several times the Holy Spirit is called the Spirit of the Son, the Spirit of Christ Jesus (Gal. 4:6; Acts 16:7). But this implies procession according to the practice of the Orthodox themselves, for they say that the Holy Ghost is called the Spirit of the Father because He proceeds from the Father. It follows then that calling the Holy Ghost the Spirit of the Son implies procession from the Son. This is confirmed by St. Paul (I Corinthians 2:11-12), where he says that the Spirit of God is the Spirit from (ek) God.

Again the Spirit is said to be sent by the Son as well as by the Father (John 15:26; 16:7). Being sent is an expression used of a Person of the godhead only in the sense of origin, since all other relations among the three Persons are common to the three. St. Augustine is then cited as saying, "The Father is not said to have been sent; because there is no source from which He could proceed."

The passage in St. John (16:14) is quoted: "He (the Holy Ghost) shall glorify me (the Son) for he shall take of mine and shall declare it unto you." What does the Spirit receive from the Son, since only by procession can one Person take



from another? In this instance it is not knowledge of the future that the Spirit makes since, as a member of the godhead, He already has it. All that He can take from the Son is His divine nature. This, says Tanqueray, is how the Fathers interpreted the passage.

(II) *Tradition*: Since the Latins accepted the *filioque* Tanqueray cites only Greek authorities. Thus St. Gregory of Nyssa explains that the Father is called the *first person*, the Son the *second* and the Spirit the *third* because of the principle of origin. "The difference (among the Persons) is only in the place assigned in order. For as the Son is bound to the Father, and, while deriving existence from Him, is not substantially after Him, so again the Holy Spirit is in touch with the Only-Begotten, who is conceived as before the Spirit's subsistence only in the theological light of a cause. Extensions in time and no admittance in the eternal life; so that, when we have removed the thought of cause, the Holy Trinity in no way inhibits discord within itself. . . ." (Gregory of Nyssa: *Against Eunomius* 1:42. Nicene and Post-Nicene Fathers—second series).

Athanasius says, concerning the words of Psalm 36:9, "For with thee is the well of life; and in thy light shall we see light," that David says "together with the Father, the Son was the fountain of the Holy Spirit."

Cyril of Alexandria uses the words definitively: the Holy Ghost proceeds indeed from the Father and the Son.

(III) The Councils — (1) *Before the Great Schism*: the Synod of Alexandria approved the expression of St. Cyril that the Spirit proceeds from the Father and the Son. The Council of Ephesus gave the same approval and condemned the Nestorian creed which denied that the Spirit had existence from the Son. The Councils of Chalcedon and Second Constantinople approved St. Cyril's language. The third Toledo put out a creed containing the word, *filioque*. This creed in turn was accepted by various councils in Lusitania, Gaul, Germany, England.

(b) *After the Great Schism*: The Lateran Council, attended by many Greek bishops and abbots, stated that the Spirit proceeded from both First and Second Persons. Likewise the Second of Lyons and the Council of Florence.

(IV) *Agreeable to Reason*: Here Tanqueray argues that except by procession there is no way of distinguishing among the three Persons. He quotes Aquinas to the effect that the relationship between Father and Son, on the one hand, must be different from that between them and the third Person: otherwise there would be no Trinity.

May I add that those theologians giving their time and thought to restoring the breach between East and West do not consider the *filioque* an insuperable difficulty. Certainly if Rome repudiated it there is no reason to believe it would restore unity. We Anglicans have no quarrel over the Creed as we received it from our membership in the Western Patriarchate centuries before the Reformation. It certainly has nothing to do with our

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present separation. What impression would our changing the Creed at this late date give? Would not people lose confidence in the teaching office of the Church? "You led us astray for centuries; now you expect us to believe you."

(Rev.) JOHN CLARENCE PETRIE  
Rector, St. Martin's Church  
Clewiston, Fla.

#### Editor's Comment:

J. N. D. Kelly, in his scholarly *Early Christian Creeds* (1950; p. 362), points out that, while III Toledo did support the doctrine of the double procession, it probably did not insert the word *filioque* into the text of the Creed; manuscript evidence indicates that the word is very likely a later interpolation.

The whole *filioque* business is a disgrace. Western theologians have reduced Trinitarian doctrine to an intellectual quibble, and the dogma of the Most Holy Trinity, the very heart of Christian theology, has dropped out of our prayers, out of our meditations, and out of the thought and piety, of our people. Anyone who doubts this can stay awake during the sermon next Trinity Sunday.

Contrast this with the Eastern tradition. Through centuries of persecution, poverty, ignorance, and isolation, Eastern Ortho-

dox have retained their doctrine of the Eternal Trinity as the proudest heritage of the Christian man. For them the Nicene Creed is the glorious proclamation of a consciously loved and cherished faith. Trinitarianism animates their liturgy, their prayers, their popular devotions.

Doubtless a news magazine need not become too embroiled in dogmatic matters, but your reply to William Paul Rawson [L. C., January 2d], raises more questions than it settles. Of course your view is legitimate, and it is presumably held by most Western Protestants and Roman Catholics. On the other hand, it was not the view of most Ancient Fathers, and cannot be substantiated from Holy Scripture. Many Anglican theologians have accepted the *filioque* only in a reserved and very limited sense.

Having myself studied theology in Russian Orthodox seminary, I am frankly distressed by your statement that many Orthodox theologians accept it. Doubtless some Russian theologians in exile have become Westernized in their view. Most of them, however, are resolutely loyal to their heritage of a Patristic and Scriptural theology. Is not the historic Anglican position also based on an appeal to the authority of Holy Scripture and the Ancient Fathers?

(Rev.) H. BOONE PORTER  
Professor, Nashotah House  
Nashotah, Wis.

## The Great Water Shed

By the Rev. W. H. BAAR

THERE are those to whom Easter means nothing and there are those to whom it means everything. It is not possible to ignore Easter as if it had never been. For believer and unbeliever alike, Easter is the great "water-shed" in human experience. Those who do not want to face the fact of Easter must live on the "Good Friday side" of life.

The Good Friday side of life is real. It speaks of all the betrayals, injustices and defeats which we recognize as a part of life. The daily crucifixions, the apparent victory of wrong over right, the cruelty of unrestrained power are all there.

But those who persist in living on the Good Friday side of life forget the Man on the Cross. Injustice did not embitter Him. He met hatred with love and cruelty with forgiveness. Christ, the King, reigned from the Cross. We know little enough of this kind of victory in our sinful lives. Good Friday is, therefore, a revelation of contrasts—our darkness and His true light. We could learn this lesson only at the foot of the Cross. But once we learn this lesson, God does not want us to remain on the Good Friday side of life.

Easter is the summary of the whole life of Christ. It is the outcome of suffering and pain endured in love. When we do well and suffer, we usually cry out, "See, where it gets us. It does not

pay to love anything or anyone!" Easter tells us that we are dead wrong about this. Easter proclaims that evil will not finally crush us unless we lose our will to fight. When Christ arose from the dead, every humiliation, every blow endured became a victory. Even death became the way to life!

Good Friday and Easter confirm almost all that we know of human experience . . . but go beyond what we know. For though the crucifixion came about through evil processes which we can all understand, the Resurrection came about in God's own way. Man had everything to do with the Crucifixion and nothing to do with the Resurrection! Easter means that God has the decisive word. God is the principal actor in history. The Easter side of life is life with God, as King and Lord of all!

On this Easter God invites us to advance beyond Good Friday. As day follows night, and as spring follows winter, God asks us to live with Him in Eastertide. Easter is a quiet word coming out of the darkness of early morning—but it produces earthquakes in the soul, miracles we know by the names of love, joy, peace. God asks us to live on the Easter side of life.

[Reprinted from *Faith and Thought*, Bulletin of The Episcopal Church Council, and Canterbury Club, University of Chicago.]



A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

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**COMPOSITION MANAGER:** G. W. Burckhardt  
**PRODUCTION MANAGER:** Leon A. Saenger

THE LIVING CHURCH is published every week, on Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.  
Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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MAY						
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29	30	31				

### April

**Easter Day**  
**Easter Monday**  
**Easter Tuesday**  
Eastern Oregon convocation, to 17th.  
**Sunday after Easter.**  
Salina convocation, to 18th.  
Oregon convention, to 19th.  
Election of West Texas suffragan, St. Mark's, San Antonio.  
Sacramento convention, to 20th. New Mexico and Southwest Texas convention, to 21st.  
Liberia convocation  
Spokane convocation  
**Second Sunday after Easter**  
National Christian College Sunday.  
Kansas convention, to 25th.  
**St. Mark**  
South Florida convention  
South Carolina convention, to 27th.  
National Council meeting, Seabury House, to 28th.  
Colorado convention, to 28th.  
South Dakota convocation, to May 2d.

### May

**St. Philip and St. James.**  
Indianapolis convention, to 2d.  
Washington convention.  
Chicago convention, to 4th.  
Easton convention, to 4th.  
Kentucky convention, to 4th.  
New Jersey convention, to 4th.  
Quincy convention, to 4th.  
Upper South Carolina convention, to 5th.  
Wyoming convocation, to 5th.  
Massachusetts convention.  
Nebraska convention, to 5th.  
Bethlehem convention.  
Election of Texas suffragan, St. Paul's, Waco.  
Maine convention.  
**Fourth Sunday after Easter.**  
West Missouri convention, to 10th.  
Delaware convention, to 11th.  
Fond du Lac convention.  
Georgia convention.

# SORTS AND CONDITIONS

IT IS a little difficult for a Milwaukeean to remember that the lines about "the queen of seasons bright and the day of splendor" were penned before baseball was invented, but there it is. They celebrate another Opening Day, and one which even a Milwaukeean will admit should make him happier than the opening day of the baseball season.

ACTUALLY, however, baseball and other such innocent preoccupations are not what dims the significance of Easter in today's world. Nor is it the obscurantism of pedestrian materialists who, having never seen a resurrection, refuse to believe those who have seen one. What makes Easter seem remote and irrelevant is sin, and in particular sin's new slingshot, the superbomb.

MIRACLES happen every day in the 20th century. The catch is that the biggest miracles are bad ones. Or so it seems to us, perched as we are on a planet that has become too small to leave us room for a refuge from ourselves.

EASTER is, and always has been, meaningless, unless it is approached by the way of the Cross. It is not a divine message that "everything's all right"; it is instead the "nevertheless" at the end of "everything is all wrong." It is not a detour around suffering and sorrow and strife and war; it lies at the end of the path through these things. God forbid that we should get the message of Easter mixed up with the story of the Easter bunny.

TODAY, we are going through the painful process of disillusionment with the Christian optimism of our grandparents, who enjoyed a world in which moral and social progress seemed to be going forward at a steady pace. It speaks well for our generation that, on the whole, we are not complaining about the rules of the game but are engaging in a serious search to find out what the rules are and to abide by them.

WHAT SHOULD we argue about or explain to our non-Christian neighbors in reference to Easter: The reliability of the Gospel record? The chances that the dead can live again? The biology of a resurrection body? The respective areas of competence of science and religion? Each of these things is a rung in the ladder of faith which they must use to climb out of the hole in which life has placed them.

SOMEHOW, though, an oration about the rungs of the ladder is not really necessary to get a man out of a hole. He has to know (1) that he is in a hole; (2) that he would be better off at the top; (3) that there is a ladder handy. Then he can find and test the rungs for himself.

THE MAIN thing that keeps people in the hole today is that they think they

like it there. The ladder of faith is disregarded, not because of doubt about the rungs, but because it seems to have no special relevance to the problems of shoring up the walls, pumping out the water, exterminating the rats, and the other busy occupations of life in a hole. Why talk about ladders when there is so much to do down here?

IF YOU have ever been in a hole that was in imminent danger of a cave-in, the fact that you are alive to tell about it probably means that you climbed out and went to work on it from the top. Christianity turns the hole upside down in just this way.

THE REALLY exciting fact about the Resurrection is not its spiritual meaning but its material meaning. The first part of the good news is that we have a way out of our dangerous and uncomfortable predicament; but the second part, the exciting part, is that this way out is no mere avenue of escape; it is a realignment of forces for attacking our troubles in the right way.

AFTER CHRIST's crucifixion, He did not merely go up to heaven to prepare the cosmic feast, the "pie in the sky," for those who followed Him out of the world. He returned to the world of physical bodies and material things, of food and clothing and fields and houses. Thus he established forever the principle symbolized by the Holy Communion and expressed in His ministry that this world is an area of God's concern and the proper sphere of human striving—God's chosen battleground for the struggle to establish truth and freedom and beauty and love.

THOUGH THE WORLD rejected Christ, He did not reject the world. Faith in Him makes it possible for us to do something for the world without having something done to us by the world. But the Cross reminds us that this position is achieved not without heartbreak, not without agony. If our society caves in, we shall not be smothered under it; instead, we shall be sobbing and scrambling at the top, caring the more because from our vantage point it is possible to do so much; and because the accusation strikes to our hearts that our own weakness and fatigue and apathy are the only limitations to what we can do.

EASTER does not wipe away one drop of the blood and tears of Calvary until that great day when all Calvaries are at an end. But it does prove to us forever that the biggest miracle of all is a good one, that the end of the struggle is victory, that righteousness is no rear-guard action, no skilful withdrawal and disengagement from life, but the means of restoring and preserving all the values we hold dear.

PETER DAY.



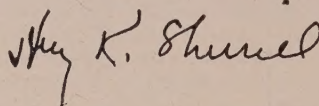
## Easter, 1955

**D**IFFICULTIES and uncertainties press hard upon us all. For, in addition to the inevitable "sundry and manifold changes of the world," we are faced with such problems as the possibility of war, civilization in relation to atomic power, Christianity and the present state of affairs. Everywhere in the presence of human frustration and failure, there is a longing for God's gifts of strength, peace, and spiritual power.

Easter with the notes of Victory, of Joy, of Eternity, meets an especially poignant need today. But, as we welcome the Risen Christ, we must not forget certain values. He cannot be used for our purposes; we are to serve Him. The Resurrection demands much

of us. If we be risen with Christ, we are to seek those things which are above. Every promise of this joyous season should teach us so to number our days that we may apply our hearts unto wisdom.

Easter Day brought to the first disciples joy, but also courage, insight, vision, and purpose. God grant that this Easter may bring to us these gifts of the Risen Christ.



HENRY KNOX SHERRILL  
Presiding Bishop

## CHURCH HISTORY

## Transfer

The entire historical collection of the Church will be transferred from Philadelphia to the Theological Seminary of the Southwest in Austin, Texas, according to Religious News Service.

The move, announced by officials of the diocese of Texas, has been approved by the board of managers of the Church Historical Society, RNS states.

The diocese is currently campaigning for \$2,500,000, part of which will be used to provide new facilities at the seminary for the collection which dates back to Colonial times.

The Church Historical Society will publish its quarterly *Historical Magazine*, containing original articles on Church history, from its new location.

No date has been set for the transfer although local officials said it will be made as soon as the facilities at the seminary can be provided, according to RNS.

Other facilities to be built at the seminary include a chapel, an administration building and classrooms. The seminary, in operation for about four years, was

the first to be started by the Church in 65 years.

When it began operating it listed three students. It now has 50.

The Church Historical Society has made no announcement of the move, and does not expect to do so until certain negotiations have been completed.

## MISSIONARIES

## Single Priests

The Overseas Department of National Council is in particular need of applications for missionary work from single priests. Many overseas opportunities, by virtue of living conditions or the nature of the work, can only be met by men without families.

One such opening is in Hong Kong, where a priest is needed to work with merchant seamen and servicemen of all nations. In Alaska two Indian missions, which have been served by the Episcopal Church for some years, are now ready for resident priests. Housing is not yet available for a family.

In the Philippine Islands, the Church-sponsored Brent School needs two single

priest-teachers who will live in the boys' dormitories, assuming pastoral responsibilities there in addition to teaching religion and secular subjects in the school. These missionaries would also have regular duties in connection with nearby missions.

## LEGISLATION

## Legal Discrimination

A bill to establish the legitimacy of all children, regardless of the circumstances of their birth, has received the support of two Episcopal Church clergymen in the diocese of Oregon. The bill would give children born out of wedlock the same inheritance rights as other children.

The Rev. Lansing Kempton, rector of Trinity Church, Portland, Ore., said the bill is aimed at giving a fair treatment before the law to a child born out of wedlock. While many people "attach a little social stigma" to illegitimacy there is "legal discrimination" against such children, he said. The Very Rev. Joseph O'Rillion, dean of St. Stephen's Cathedral, Portland, said that, since Oregon has established by law that there may be no discrimination against individuals because of their race, "it is only logical that the state likewise eliminate discrimination based on the circumstances of a child's birth."

A spokesman for the Roman Catholic Church opposed the bill, charging that it would give "a certain amount of legal sanction to illicit relationships."

[RNS]

## FILMS

## Vacation Courses

A new program of daily vacation Church school courses coordinated with visual aids has been prepared by Cathedral Films. Sound filmstrips and motion pictures are used in the courses, developed by the Rev. John Harrell.

A Teachers' Guide and three booklets for grades one through nine have been prepared, all dealing with the life of St. Paul. The Teachers' Guide discusses many aspects of running a daily vacation school besides the subject matter.

Three Churchmen have recently been added to the board of directors of Cathedral

**TUNING IN:** Easter Day is the first Sunday after the full moon falling on or after March 21st. The full moon, however, is not the one in the sky, but a mathematical one, based on assumption that full moons return to same dates every 19

years (Cycle of the Moon). This period is slightly inaccurate, and, because the Church continues to use it, the Paschal moon does not coincide with the real one. Date of Easter is also affected by days of week in relation to dates of moon



l Films, it has been announced by Rev. James K. Friedrich, president. Two of the new members are Kansas City, Mo., laymen: C. J. Patterson, chairman of the board of governors of the Midwest Research Institute; and Kenneth Smith, president of the Kenneth Smith Company of Kansas City. The third new member is the Rev. Malcolm Boyd, who will be a guest lecturer at the Ecumenical Institute of the World Council of Churches at Château de Bossey, Switzerland, this summer. There are five other Churchmen on the board of Cathedral Films.

## MUSIC

### Dinner

Roger Hannahs of Ithaca, N. Y., recently won a musical competition promoted by St. Mark's Church, Philadelphia. Rules required an accompanied or unaccompanied setting of a *missa brevis*. Mr. Hannahs' four-part accompanied composition will be performed April 10th at St. Mark's. Publication of the work by Elkan-Vogel and a \$100 prize were won by Mr. Hannahs, who is pianist and choirmaster of St. John's Church, Ithaca.

## SPORTS

### 1st Annual Race

The Rev. Canon George Gardner Banks of the Washington Cathedral is on hand recently to watch his son participate in the annual Oxford-Cambridge crew race in England. An underrated Cambridge crew won the 1st annual race by 16th lengths, with the help of Bob and another American, Bill DuBois, who had been Bob's teammate at Harvard last year. Bob, 21, is studying for a Ph.D. in history at Cambridge and plans to be a college professor. A brother, George, who is in the army and stationed in Germany, also is present for the victory.

## WORLD COUNCIL

### Courses and Conferences

Three summer courses will be given at the Ecumenical Institute of the World Council of Churches, Château de Bossey, Vevy, Switzerland, this year. A course for missionaries on furlough, the 1st to 5th, will deal largely with Africa south of the Sahara: the problems of the indigenous church, racial conflicts, and the clash between Islam and

Christian missions. General missionary problems will also be studied at the institute.

From July 18th to August 8th there will be a conference for theological students which will focus on the problem of interpreting the Gospel effectively. The works of T. S. Eliot will be studied in this course.

A course for laymen from August 10th to 22d will discuss the Message of the Evanston Assembly as it applies to the individual church member.

It is hoped to have a representative enrollment from all parts of the world at these courses. Average costs are \$2.50 to \$3.00 per day.

A number of conferences are held at the Institute each year, attendance usually being by invitation. Among those planned for this year are conferences for philosophers and theologians, for persons concerned with education in the armed forces, for nurses, courses on Bible study methods, and on "The Christian Hope and the Hope of Israel."



CRUCIFIXION

RNS

## ART

### Great Recovery

Francisco de Zurbaran's "Crucifixion," a 17th century masterpiece missing for 71 years and kept from public view for another 70, has been acquired and

restored by the Art Institute of Chicago. Curators have called it one of the most remarkable "recoveries" in art history.

The painting shows the body of the dead Christ on the cross painted against a solid black background in naturalistic tones of grey and brown, shading to greenish-grey in the head, feet and pierced hands. The artist was commissioned to paint it in 1626 by a Dominican convent in Seville, Spain. It hung in the convent until the time of Napoleon's peninsular campaign, 1807 to 1809, when French troops looted many Spanish churches.

It turned up again in 1880 in the collection of the Duke of Alba, who presented it to a theological seminary in England. There it was inaccessible to scholars and artists until 1950.

The painting had been extensively painted over, and when offered for sale to the Louvre it was refused. After being acquired by the Chicago Art Institute it was cleaned and restored and revealed as an authentic masterpiece. [RNS]

## SOCIAL RELATIONS

### Who is the Offender?

Members of the Episcopal Service for Youth will ask themselves "Who Is the Offender?" in the problem of juvenile delinquency at their annual meeting and conference May 11th to 13th at Seabury House, Greenwich, Conn. The Hon. Hubert T. Delaney, justice of the Domestic Relations Court of the City of New York and an active Churchman, and the Rev. Leland Henry, head of Christian social relations for the diocese of New York, will lead the discussion.

## MIGRANTS

### Less than Fourth Grade

An educational project to adapt courses of study to the needs of the parents of Negro farm migrant children will be undertaken by the Division of Home Missions of the National Council of Churches, it has been announced by the Rev. Tollie Caution. Dr. Caution, chairman of the National Migrant Committee of the N.C.C., is also assistant secretary of the Division of Domestic Missions of National Council.

A grant of \$14,580 has been made for the new project by the Fund for the Advancement of Education. Under the plan an educator with rural sociology experience will live with a selected group of Negro migrants in North Carolina or Virginia, traveling with them as they

cycle of the Sun). Result of these two factors: Easter date fluctuates between March 22d and April 25th, some dates occurring more frequently than others. Complete pattern of Easter dates repeats itself, in Julian calendar, every 532 years;

in Gregorian (if this editor is right), every 532,000. Thus, if present calendar is in use, Easter 533,955 A.D. will fall on April 10th (as in 1955). [Missa brevis ("short Mass") is a musical setting for a Mass without Creed or Gloria.



move to other states to pick and pack the crops, and returning with them to Florida for the winter harvest. The specialist will work closely with local boards of education, teachers, attendance officers, crew leaders and the Home Missions Division staff, and will receive consultant service from the U.S. Office of Education.

Dr. Caution said, in making the announcement, that while the average migrant parents have completed the fourth grade, their children are not receiving that much schooling. It is felt that, by giving the parents a sense of participating in the schooling of their children, they will be able to keep the children in school continuously.

## ACU

### Protest

The Rev. Charles H. Graf, rector of St. John's Church in the Village, New York, has resigned as a director of the American Church Union, in protest against the Union's sponsorship of a \$50,000 national puzzle contest. [L. C., March 27th].

Fr. Graf announced his resignation at the 11 a.m. service on March 27th. He said the action had been taken on March 23d in a letter to the ACU's president, Spencer Ervin of Philadelphia. He also resigned as chairman of two committees: Committee to Find a Permanent Home and the Octave of Unity.

### Priests' Convention

The last priests' convention held in the United States was that held in Philadelphia in 1924. Since then there have been a number of priests' institutes under the auspices of the American Church Union. This year the ACU has announced a national convention and conference for bishops and priests of the Church, to be held at Valley Forge Military Academy, Wayne, Pa., on June 6th, 7th, and 8th. Lectures and discussions will be centered on the ecumenical movement and the Church's teaching vocation. The convention is open to all interested clergy, but reservations must be made early because of limited facilities.

### Sociology Conferences

Five schools and conferences open to all Churchmen by reservation will be held under sponsorship of the Catholic sociology committee of the American Church union:

June 6th to 9th, at McKinney, Tex.; chairman, the Rev. M. B. Terrill; lecturers, the Rev. Homer F. Rogers, professor of pastoral theology at Nashotah

House, and Dr. W. G. Jenkins, of Stevens Point, Wis.

June 20th to 23d, at Camp DeWolfe, Long Island; chairman, the Rev. Dr. H. Karl Lutge; lecturers, the Rev. O. Dudley Reed, Jr. (on Christian marriage and the family) and the Rev. Edward Caldwell Lewis, national chairman of the Catholic sociology committee (on altar sociology).

July 6th to 8th, the first parish conference, to be held at the Church of the Intercession, Stevens Point, Wis., under chairmanship of Fr. Lewis, who serves that church; subject, the Church's social teaching.

July 25th to 28th, at Bishop McLaren Center, Sycamore, Ill.; chairman, Fr. Reed.

August 1st to 4th (the Fifth Midwest Sociology Conference), at Bishop McLaren Center, Sycamore, Ill.; chairman, Fr. Reed; lecturers, the Rev. Thomas Talley, the Rev. A. W. Hillestad.

## LAYMEN

### Funeral of Mr. White

Funeral services for Walter White, executive secretary for the National Association for the Advancement of Colored People, were held at St. Martin's Church, New York City, on March 24th. Mr. White, who died March 21st, was well known as a writer and lecturer for Negro causes. Bishop Donagan gave the blessing at the funeral, which was attended by 1500 persons. Governor Harriman of New York was present, as were a number of other people of prominence in many fields.

### Christian Legislators

By GERTRUDE ORR

Each Thursday morning at 8 a.m. while Congress is in session a group of House members gathers in the Vandenburg dining room of the Senate restaurant in the Capitol. They call themselves a "Breakfast Group," but their real purpose is to discuss "some phase of our responsibility as Christian legislators." The meeting is opened and closed by prayer and the discussion is led by one of the Congressmen who usually takes a text from the Bible as a theme. Congressman Stuyvesant Wainwright of New York, an Episcopalian and vestryman of St. Luke's Church in East Hampton, Long Island, N. Y., is the president of the group, with D. R. Matthews of Florida as vice-president, and James Utt of California as secretary. A similar group of Senators meets on Wednesday mornings. Both groups are informal, non-partisan, and non-sectarian.

These two informal but very signifi-

cant organizations are part of a worldwide program being conducted by the International Council of Christian Leadership. The movement was started 20 years ago by a handful of businessmen in Seattle, Wash., who were disgusted with conditions in their city and decided to do something about it. The something was to try to bring into everyday life and work the principles of Christianity and the Sermon on the Mount. They became a power in bettering conditions in their home town and one of their number went on to become governor of the state. Another, Abraham Vereide, became the spiritual leader and executive director of the organization which has spread throughout the country and into many lands abroad.

Today there are about 110 such breakfast groups in some 26 states. The greatest concentration is in Washington with 13 active units. Los Angeles has 1, New York, 7; Chicago, 7; and Philadelphia, 5. Emphasis in the nation's capital is on Christian leadership in government, and members who believe in and practice the power of prayer are to be found in virtually every department and bureau of government, both in the legislative and executive branches.

A notable event in Washington is the Presidential Breakfast conducted at the annual I. C. L. meeting in February. President Eisenhower has attended twice. In 1953 he gave the principal address and in 1954 he was a guest when Chief Justice Earl Warren spoke. He was unable to attend the last one, but sent a personal message of commendation for the purposes of the meeting, theme of which was "A Worldwide Spiritual Offensive." The President declared:

"Such a meeting is inspiring evidence of the conviction of each of you that religious principles must not be kept in a realm apart from everyday life, that they must more and more be put into practice in business, law, government, diplomacy—in every area of practical pursuit. Your meeting shows also your realization that the need for such practice is worldwide and that the task of spearheading a global spiritual offensive demands not only the efforts of the clergy but also of laymen and of dedication and courage and foresight. On the significance of your meeting I congratulate you. And I am glad to share your hope and your determination that our world may yet see time-honored religious and ethical principles become, in reality, the standard of conduct for its people."

Besides the groups of legislators and businessmen in the I. C. L. a number of colleges have units and the movement has spread overseas. In the Netherlands it is under the personal leadership of Princess Wilhemina, and a biennial meeting held last year of the International Council of Christian Leadership drew delegates from 20 nations. They met



oordwijk, a well known Dutch seaside resort near The Hague.

Mr. Conrad Hilton, who was host to the annual 1955 Breakfast in Washington, stated the objectives of this movement in this country:

"The world has come to look to the United States for material aid," he said, "but we must not overlook the opportunity our strength gives us to assume leadership in things of the spirit. We have been shocked at times by the coolness that has met our assistance of money and material to less fortunate nations. It is apparent that their needs cannot be met by bread alone.

"There is a worldwide shortage of prayer and the grace of God, and we can help supply these precious ingredients. We must lead the peoples of the world to a firm living faith in God's love, the practical kind of faith displayed by our Founding Fathers. As we meet here year after year we are doing that with our prayers and our example . . . Communism can be effectively opposed only by religious men, men of faith and spiritual stature. . . the way to get (that) wisdom into our lives and into our Government is by prayers — ours and the prayers of the Nation. To have that wisdom is to have happiness and peace, the peace of Christ. . . thanks to our President, to you, leaders of American life, and to millions more across the Nation and over the world, we are slowly praying our way toward peace."

## BINGO

### Local Option

A New York state constitutional amendment that would permit bingo games by local option was approved, 3-16, by the state's General Assembly, after it had passed the Senate by a 48-8 vote.

The amendment must be acted upon again by a new legislature that is to be elected in the fall of 1956. If ratified by this body, which will meet in 1957, the measure will be submitted to a statewide referendum of the voters that fall. If approved, it will take effect on January 1, 1958.

The amendment was opposed by all of the Church's dioceses in the state.

[RNS]

## RADIO & TV

### Another "Another Chance"

The second annual "Another Chance" radio series will present Cynthia Wedel, who is to preside at the triennial meeting of the Woman's Auxiliary in Honolulu in September, as well as actress Peggy Wood. The first program, in which Miss Wood participated [L. C., September 26, 1954], was broadcast by 150 radio stations throughout the country. Mrs. Wedel, wife of the Rev. Theodore Wedel who is warden of the Col-

lege of Preachers in Washington, has been active in many phases of the Woman's Auxiliary. She is at present the representative of American women on the World Council of Churches.

On the new "Another Chance" series, Mrs. Wedel and Miss Wood will dis-



MRS. WEDEL  
Another Chance.

cuss such subjects as "Do you like yourself?" and "Is it too late?". No attempt to present the Church in its liturgical framework, the program tries to meet the needs of families in terms of their problems. The new program will be available for release in October. Information may be obtained from Mrs. Caroline Rakestraw, "Another Chance," 2744 Peachtree Road, Atlanta, Ga.

### Long-range Program

The Southern Baptist Convention hopes to reach 65,000,000 people through radio and television through its new long-range program. Plans include extending the Baptist Hour radio program to five new metropolitan areas with a potential listening audience of 51,000,000, filming a series of half-hour television programs, and building a \$200,000 radio-television city at Fort Worth, Tex. Scripts which can be used for live religious telecasts on local stations are being distributed to 30,000 Southern Baptist churches.

[RNS]

## KEEP

### Officers and Plans

New officers and directors of KEEP (Kiyosato Educational Experiment Project), Japan, were elected at the annual meeting, held in New York during Jan-

uary. The president is Charles M. French, president of Great Lakes Box Co., Cleveland, Ohio; James L. Hough-teling is honorary president; directors, George Baldwin, Mr. French, the Rev. I. C. Johnson, Stuart E. Ullmann, Robert Weber. Vice-presidents are John R. Mitcheltree, Mrs. Rollin T. Chamberlin, the Rev. I. C. Johnson, Willard A. Pleuthner, Douglas C. Turnbull. Mr. Baldwin is secretary; Mr. Ullmann, treasurer; Margaret Winton, treasurer and administrative assistant.

A report from Paul Rusch, executive vice president of the Brotherhood of St. Andrew in Japan, which sponsors KEEP, outlined the work of the project in 1954 and its plans for 1955 as follows:

1) young Japanese leaders are developing rapidly and are taking responsibility for carrying the project forward effectively;

2) KEEP did an effective teaching job at last year's 1-day county fair and served a meal which included only "new foods" KEEP has been able to produce;

3) six students are now on KEEP scholarships, and two more scholarships are needed;

4) the Japan staff needs increased salaries; the farm, library, hospital and camp, and the work at Nikkappu need increased subsidies;

5) plans are made to build St. Mary's chapel and center at Nagasaka as soon as additional contributions for this purpose are received;

6) the Japan Council reports that the new corporate charter for KEEP will be established almost immediately;

7) KEEP is today a source of constant news in Japan's press and on the radio and is referred to in recent economic journals;

8) throughout our own country individuals and local committees are showing increased interest in undertaking special projects for KEEP.

## FAITH AND ORDER

### Holiday with Orthodox

The International League for Apostolic Faith and Order recently announced its second Holiday Conference for Youth to be held at Moor Park College, Farnham, Surrey, England, from August 4th to 18th.

The Conference will combine a holiday with Old Catholic and Orthodox youth with a study of present day problems of reunion according to Apostolic Faith and Order.

Coach trips will be included in the cost of the Conference, probably to Oxford, Windsor, and Winchester, and there will be opportunities for visiting many other interesting places nearer at hand.

Further information may be secured from the American Church Union, 347 Madison Avenue, New York 17, N. Y.



## VIRGIN ISLANDS

### All Walks

*The Rev. Roger Smith, recently ordained to the priesthood [L. C., April 3d], reports from his station in St. Thomas, Virgin Islands, where he is the curate at All Saints' Church, Charlotte Amalie:*

"During the past six months the world has changed a lot. There is no more winter; people live outdoors most of the time; houses are open to the air without window glass or screens. The sun shines brightly every day, and nearly every afternoon there is a quick down-pour of rain. The world—our world, that is—is certainly different from the one we grew up in.

"The Church has changed, too. Not in Faith and Order, but in many outward appearances the Church is entirely different. The faces are nearly all brown. The voices are harsh and rhythmical. The pews still bear the marks of the dim past, when the back of the church was for the very dark and the very humble. The ones in front, once occupied by the estate owners, are to this day seldom frequented by those whose ancestors were their slaves. In our world a lighted candle or a penny in St. Anthony's poor box means as much as an eloquent prayer.

"In this world Christians are usually awake to see the morning gild the skies. Each day our first Mass is at six o'clock. On Sundays this begins a long chain of services and the coming and going of hundreds of people and their children. Our parish is tied in with a wide range of the people's immediate concerns. We have a Day School, a house for the poor, and a mutual benefit society that provides funds for members who are out of work. Our Church does not stand alone; we live in close and active fellowship with the Christians of other Communions. When you live on an island, you cannot afford to be exclusive. Two Sundays ago I conducted worship according to the simple Calvinist rite in the local Reformed Church. An hour later I returned to All Saints' to celebrate High Mass with all of the ceremonial of Western Catholicism!

"Our life is full of contrasts. As in the Church, so in our personal lives we go from one extreme to the other. I have enjoyed a cup of tea in a home that at one time might have been a slave crib, and in the same evening have dined and danced at the lavish Virgin Isle Hotel.

"This is our world. It is a big world. We have people from all walks. We have a very cosmopolitan white population, which includes Danes, English, French, Americans, and others. Our native population ranges in color all the way from the palest white to the purest black. Our stores are stocked with goods from Bangkok, India, Bridgeport, Conn., and all stops in between. We have mountains, grazing country, lush green foliage, and arid cactus patches.

"It is a small world, too. We have one main street in Charlotte Amalie. Every-

one knows everyone. We are just a few square miles surrounded by the ocean. We have lots of automobiles, but only because the hills are too steep to climb on foot. We are within walking distance of the movie house, the grocery, the bank, and the drug store.

"Our day begins at around five thirty. It builds up to a crescendo of the ringing of school bells, the opening of the public market, and a stream of people going to and from their places of business. The church office vibrates with activity. People come with problems ranging from "feelin' powly wid d'presha," (high blood pressure is common among the natives) to "My man's carousin'" (a reference to unfaithfulness—even more common than "presha"). Then, with the ringing of the Angelus at noon, a quiet settles over the island, and the midday sun reigns supreme over a sleepy little town. The late afternoons and nights bustle with renewed activity, and sometimes the old Fort clock strikes midnight before we climb into our big Danish four-poster. In the West Indies the night is not quiet. The dogs bay at the bright moon. That hour which the Bible calls the cock-crowing never begins and never ends here. The cats scream their nocturnal fertility rites. And the night people wind their way up narrow streets singing beery songs until dawn. At five or so in the morning a small group of the faithful begins to gather around the street lamp outside the church door. Soon the two eucharistic candles are lighted, and a new day begins at the Altar of God.

"Pray for our mission in St. Thomas, and when there is time write and tell us how things are in the States."

## SOUTH AFRICA

### No Family Centers?

South African government officials are planning to take over sites and buildings that Bishop Reeves of Johannesburg has proposed to set up as native family centers, according to the Rev. John Shand, director of religious instruction for the diocese.

His statement was immediately denied by C. W. Prinsloo, chief information officer of the Native Affairs Department. Mr. Prinsloo said it was "premature" to link the Native Affairs Department with any of the facts mentioned by Mr. Shand. He charged that Bishop Reeves, Mr. Shand and Fr. Trevor Huddleston, head of the (Anglican) Community of the Resurrection and an outstanding opponent of the government's apartheid policy, have "made use of every opportunity to hit at Dr. Verwoerd (Minister of Native Affairs), his department and his policies."

"If, when the minister is finally called upon to decide these questions, some of their chickens come home to roost," Mr. Prinsloo said, "they surely should not be surprised."

Bishop Reeves is in England raising

funds for the projected centers planned as a replacement for the Church's mission schools which the bishop decided to close down rather than conform to the rigid provisions of the government's new Bantu Education Act.

The centers were to be set up in the former schools and mission buildings as places of religious instruction and recreation for African children, both during and after school hours, as well as for their parents. Most Anglican school buildings are owned by the Church, but the land on which they stand belongs to the local municipalities and is leased by them to the Church for school purposes. In order to implement its family center plan, the Church had to apply to the various municipalities for a renewal of the leases on the new basis.

Two of these municipalities, Benoni and Krugersdorp, already have turned down the applications. The City of Johannesburg has agreed to renew church school leases within its boundaries, but it was pointed out this is no guarantee that the Church can go ahead with its plan to use the buildings for a different purpose.

"It was made clear to me by officials of the Native Affairs Department," Mr. Shand said, "that, no matter what recommendations town councils make in the case of large schools, the Minister of Native Affairs will not approve church family centers and intends to use the sites for government schools (which he is empowered to do by Section 14 of the Bantu Education Act.)"

"We shall have to wait and see what this means in terms of the buildings we own." [RNS]

## AUSTRALIA

### World Council Meeting

The executive committee of the World Council of Churches has accepted an invitation to hold its first 1956 session in Australia. The Archbishop of Sydney, the Most Rev. Howard W. K. Mowbray, has offered the committee the use of the Gibulla Conference Center, 30 miles from Sydney, for the meeting, which will be held February 6 to 10, 1956. The invitation had been officially extended by the Australian Council of the W.C.C.

In announcing the meeting place, Dr. Robert C. Mackie, associate general secretary of the World Council, said that this will be the first time any governing body of the World Council has met in the southern hemisphere. "The decision to meet in Australia expresses the World Council's desire to share every side of its life and thought with as many of its member Churches as possible," Dr. Mackie said. [RNS]





*Wadsworth Atheneum, Hartford, Conn.*

## The Supper At Emmaus

Gerard van Honthorst (Dutch, 1590-1656)

INSPIRED by the glorious Resurrection message, Christian art soon developed definite patterns to express the various incidents of the Easter story. Among them are Christ rising victoriously from the tomb; His descent into limbo; the three Marys at the sepulchre; Christ's appearances to Mary Magdalen and to the disciples. Only the supper at Emmaus is almost entirely unrepresented before the close of the Middle Ages.

It may have taken the new emphasis on the individual, and the increasing search for personal experience which came into prominence with the Renaissance, to turn the artists' attention to Luke's beautiful and moving story, for during the 16th and 17th centuries it became a favorite subject. Gerard van Honthorst's large canvas is impressive

for its dramatic quality. While it does not reach the spiritual depths of Rembrandt's unsurpassed masterpiece in the Louvre, Paris, there is a direct link between them. For Honthorst's studies of the striking effects of candlelight illumination, which reflect the strong influence of the Italian painter Caravaggio, became one of the main sources for Rembrandt's own characteristic style.

Cleopas and his fellow disciple did not know the stranger who had joined them on their return to Emmaus. Bitter disappointment dulled their senses as they thought Him dead who had been their great hope for the redemption of Israel. They were not yet ready to believe what they had heard of the empty tomb, not even when He gently scolded them for their slowness of heart.

But as He sat with them at the supper

table, and having blessed the bread, gave them to eat, His living presence pierced the veil before their eyes. This is the moment Honthorst wants us to share. Sharp contrasts of light and shadow produced by the glow of the candle suggest the flashlike intensity of sudden revelation, and reveal the dawning recognition, the utter amazement of breathtaking insight on the faces and in the startled gestures of disciples and servant.

Doubt and disbelief fall away like splintered glass. "The Lord has risen indeed!"—that is the glad assurance they will carry back, on winged feet, to the friends in Jerusalem. To the end of their days they will be telling of "what had happened on the road, and how He was known to them in the breaking of the bread."



# Easter—Early Style

A review of F. L. Cross's *I Peter: A Paschal Liturgy*\*

By the Rev. Francis C. Lightbourn

Literary Editor of *The Living Church*



WHAT was it like to go to church on Easter Day around the turn of the first century?

If the English patristic<sup>¶</sup> scholar, F. L. Cross, is on the right track in his fascinating study, *I. Peter: A Paschal Liturgy*, a clue to the structure of the primitive<sup>¶</sup> Easter rite is found in what we know as the First Epistle of St. Peter<sup>¶</sup>; for, according to Dr. Cross, this may well consist of excerpts from a celebrant's manual for just such an occasion.

If this be so, an Easter service of the late first or early second century might have opened with the solemn prayer<sup>¶</sup> of the celebrant-bishop that now stands near the beginning of the Epistle:

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy. As the outcome of your faith you obtain the salvation of your souls.

"The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they in-

quired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look."

— I Peter 1:3-12 (RSV)

The theme would thus be set for the celebration of the Christian Passover, which, as the early Church understood it, "was neither a fast alone nor a feast alone, but a transition from one to the other," partaking of the features of Good Friday and Easter together, as two aspects of one event.

In line with this is the emphasis in I Peter upon suffering, yet upon a suffering transfigured with joy—as can be seen from even a cursory reading of the Epistle in the familiar King James Version. Indeed, the very atmosphere of I Peter is, as Dr. Cross observes, exactly that of the early Church's Good Friday-Easter celebration.

The primitive Easter Liturgy was the great occasion of the year for the solemn rite of Christian initiation, which consisted of baptism and confirmation as two parts of a single act. Of this Dr. Cross finds definite trace in I Peter. For example, according to his reconstruction, the bishop's charge to the candidates comes immediately after the opening prayer:

"Therefore gird up your minds, be sober, set your hope fully upon the grace

that is coming to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy.' And if you invoke the Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile. You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was destined before the foundation of the world but was made manifest at the end of the times for your sake. Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God."

— I Peter 1:13-21 (RSV)

This brings us, in Dr. Cross's analysis of the Epistle, to the actual baptism at which he believes occurred at this point.

\*Morehouse-Gorham. Pp. 50. Paper, \$1.65. Dr. Cross is Lady Margaret Professor of Divinity in the University of Oxford and Canon of Christ Church.

TUNING IN: ¶Patristics: study of early Christian writers known as the Church Fathers. ¶Primitive, in relation to Christian origins, means "close to the source," "early." ¶Some hold that First Epistle of Peter is by Peter the Apostle (and

therefore put it before 65 A.D.), others place it late in 1st century or early in 2d. Dr. Cross discusses question, comes to conclusion. ¶A solemn prayer is one of formal dignity, not necessarily sad or lugubrious.



(e., after 1:21). Certainly the opening words of the next section are strangely reminiscent of the Prayer Book's "Seeing now, dearly beloved brethren, that this Person is regenerate, and grafted to the body of Christ's Church," etc., which occurs at the corresponding part of our rite:

"Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart. You have been born anew, out of perishable seed but of imperishable, through the living and abiding word of God; for

All flesh is like grass  
and all its glory like the flower of grass.  
The grass withers, and the flower falls,  
but the word of the Lord abides for ever.  
'That word is the good news which was preached to you.'

— I Peter 1:22-25 (RSV)

The next section of the Epistle Dr. Cross titles "The Bishop on the Fundamentals of the Sacramental Life":

"So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation; for you have tasted the kindness of the Lord.

"Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

Behold, I am laying in Zion a stone, a cornerstone chosen and precious,  
and he who believes in him will not be put to shame.'

Do you therefore who believe, he is precious, but for those who do not believe, he is the very stone which the builders rejected

and become the head of the corner,'

and  
stone that will make men stumble,  
a rock that will make them fall'; for they stumble because they disobey the word, as they were destined to do.

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy!"

— I Peter 2:1-10 (RSV)

Dr. Cross suggests (p. 41) that it is here that the Eucharistic Consecration and Communion of the newly baptized takes place. This is followed by what he calls "The Bishop's Address to the Newly Baptized on the Duties of Christian Discipleship" (2:11-4:11), which consists of (a) "the moral responsibilities of Christians in their several callings" (2:11-3:12), (b) "the Christian's vocation to the . . . life of mystical suffering in Christ" (3:13-4:6), with

(c) "final admonitions and doxology"—

" . . . in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen" (4:11, RSV).

This much of the Epistle, at least (i.e., from 1:3-4:11), Dr. Cross believes may very well consist of selections from the celebrant's liturgy-homily for a primitive Paschal Vigil service. In the earliest age there was less fixity and more fluidity in matters liturgical than in later centuries: the celebrant was free to compose his own rite, and in some of these it might be hard to tell just where liturgy began and homily ended. "Such was the practice at Rome," Dr. Cross says, "down to the time of Leo [middle of fifth century] and beyond, as can be deduced from the close affinities between Leo's homilies and some of his prayers preserved" for us (p. 37).

It has for some time been held by more than one scholar that I Peter is a baptismal homily, or possibly an early Christian catechism—as, for example, the Archbishop of Quebec, Dr. Carrington, has worked it out in his book, *The Primitive Christian Catechism*. Dr. Cross, who cites Dr. Carrington, simply carries such studies a step further by placing the Epistle in a definitely liturgical setting.

Dr. Cross bases his thesis upon a number of considerations, both general and detailed. The cumulative force of these cannot fully be appreciated except by reading his own presentation, skillfully condensed into less than 50 pages of absorbing interest. In support of it he adduces not only internal evidence from

the Epistle itself, but evidence drawn from external sources, like Melito of Sardis' *Homily on the Passion* and the *Apostolic Tradition* of St. Hippolytus, known to have a Paschal liturgical reference.

Just to give one example: Dr. Cross notes the occurrences in I Peter of the verb *paschein*, "suffer" ("about 23 times as frequently . . . as in the average for the rest of the New Testament Epistles") and of the noun *pathēma*, "suffering" ("about eight times the average"). This he considers significant, especially when taken in conjunction with a similar frequency in related material and with the early tendency (as seen, for instance, in Melito's *Homily*) to make the supposed etymological identification of *paschein* with *pascha* ("Passover") a theme of Easter preaching.

Whether Dr. Cross has proved his point or not—and he explicitly invites further testing of it by others—he has certainly given his readers something to think about.

The peculiar quality that I Peter breathes—"the transfigured sufferings of *Christus Victor*"—makes it appropriate as the source of the second lessons for Evening Prayer on weekdays between the first and third Sundays after Easter, and of the Eucharistic Epistles on the second and third Sundays of Eastertide.

Thus, while specialists go over Dr. Cross's thesis with a fine-tooth comb, Churchpeople generally may, with interest and devotion, read I Peter as though they were indeed going to church on Easter Day with their fellow Christians of the earliest ages.

## An Easter Prayer\*

O GOD, who hast appointed the Paschal Sacrifice for the world's salvation, be propitious to our supplications, that our supreme High Priest, interceding for us, may reconcile us, in that He is like unto us, and absolve us, in that He is equal to thee, even Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end.  
*Amen.*

\*From *Ancient Collects*, by William Bright. Originally from Gelasian Sacramentary.



## Light and Sidelights

*"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."*

— II Corinthians 4:6.

A FEW years ago in England a 12-year-old girl was being tried in court. Quite unannounced, completely unexpected, there appeared at the trial none other than the then Princess Elizabeth, now Queen Elizabeth II. The accused girl, seeing the Princess whom all England loved, gave a startled cry: "Whatever will she think of me? I'll never be bad again."

A man in Palestine once denied his Lord and Master. In a moment of weakness he lied; lied not once but three times in a row; told the world's biggest lie three times in succession, and then went out and wept bitterly.

How he must have brooded over his sin! — all of Good Friday, all the time his Master writhed in agony on the Cross, all the time his Master's body lay in the grave. How he must have wished he could undo the wrong! But even God cannot undo the past. If you tell a lie, God can forgive; but God Himself cannot alter the fact that you did tell the lie. So there was no wiping out of the fact that Simon Peter did deny his Master and Lord.

But a few days later there appeared to him a form splendid beyond description, a human form, a form recognizable as that of the Person he had said he did not know. Oh! — to think that he had wounded *that*. But immediately those familiar eyes were fixed upon his own in forgiving love, and he could feel his sin fall from off him, like the weight of a chain. "Whatever will He think of me? I'll never sin again."

A few years later a man was traveling by caravan on an errand of feverish urgency. It was not an errand of mercy; it was rather one of malice. The man was on his way to instigate a persecution of the Christians in Damascus. His name was Saul. Suddenly, in his journey, he fell to the ground, blinded by a "light from heaven, above the brightness of the sun"; a light that took on a human likeness, whose loveliness, whose splendor, whose glory changed Saul's whole life.

"Lord, what wilt thou have me to do?" he asked. It was Jesus of Nazareth who was confronting him;

Jesus risen, ascended, glorified — shining as a light from heaven: "God, who commanded the light to shine out of darkness, at that moment shined in Saul's heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The face of Jesus had met Saul's face. Henceforth he would be a champion, not an enemy, of the Cross of Christ. He would preach Christ in season and out of season, following Him even unto death. From Saul the persecutor he would become Paul the Apostle.

Men are moved to sorrow for sin by the sight of sheer goodness. Goodness embodied in human form will bring forth repentance when nothing else avails. So it is at the human level. The mere sight of a much-loved princess brought a wayward girl to sorrow for her past — and to a resolve to amend.

HOW realistic rings the story of Peter's forgiveness, of Paul's conversion! Each of these men beheld the face of Christ. The soundest advice on the conquest of sin is this: don't think too much about it, but think a lot about the goodness of God as seen in the face of Christ; think of the sin enough to confess it with sorrow, but after that think of the goodness of our Lord; try to see this in operation as He went about doing good.

Some of us have been with our Lord often during the past week, which the Church calls Holy Week. Some of us have met Him as He taught daily in the temple — the temple of our parish church. Some of us have heard the story of His Passion read from all four of the Evangelists.

Just as rich and many-sided is the story of His Resurrection — and not nearly as long. It, too, is told in all four Gospels, continuous with the Passion narrative, and by St. Paul in the 15th chapter of his First Epistle to the Corinthians. Interesting sidelights upon the Resurrection theme are to be found in the Liturgical Epistles and Gospels for Easter tide, as indeed throughout the New Testament.

Let us not allow our devotion of the week past suddenly to die down. We might make it a point to read, during the coming week, during the Easter Octave, all of the Gospel accounts of our Lord's Resurrection. As we do so, let us try prayerfully to see in them the loveliness of Jesus, Victor over death, alive and with us for ever.



## Guesswork or God?

WHO in America reads more sermons than anyone else? Who would it be but Dr. G. Paul Butler, editor of *Best Sermons*, now in its sixth volume?

The series, *Best Sermons*, begun with 1943-1944 material, appears at the rate of not quite one volume a year. Dr. Butler hopes to make it an annual project; but, as he explained to this editor last summer, this has not yet proved feasible. As it is, he has himself "read all the more than 42,000 sermons received during the last 12 years."

*Best Sermons 1955 Edition* consists of 2 sermons selected "from more than 500 sermons submitted to Dr. Butler from 55 countries in 15 languages." All the sermons included in the volume, however, are in English or at least have been translated into English.)

Represented in this year's *Best Sermons* are such well-known names as Ralph Sockman, Elton Trueblood, George A. Buttrick, Bishop G. Bromley

no guesswork but on God, whose love to the uttermost evokes our faith and gives us our hope. God, glorified through the Cross and all-glorious in the Resurrection, is our hope and our strength."

If anyone wants a cross-section of contemporary preaching, this is it; nor is it just a one-man selection, for Dr. Butler was assisted in the project by three advisory committees — for "Protestant, Catholic, and Jewish" sermons, respectively.

### In Brief

**BIBLE WORDS THAT HAVE CHANGED IN MEANING.** A List Edited by Luther A. Weigle. Thomas Nelson & Sons. Pp. 36. Paper, 35 cents.

Contains some of the words (857, to be exact) used in the King James Version

of the Bible which have so changed in meaning that they no longer convey to the reader the meaning which they had for the King James translators and were intended to express.

May well serve as the basis for interesting studies of the language of the English Bible.

**ROBERT ESTIENNE, ROYAL PRINTER.** An Historical Study of the Elder Stephanus. By Elizabeth Armstrong. New York: Cambridge University Press, 1954. Pp. xx, 310. \$10.

Robert Estienne (known also by his Latin name, Stephanus) has probably exercised his most far-reaching influence through the verse numberings which he introduced — for the first time — in his edition of the New Testament, 1551, and which, later extended to the rest of the Bible, are now taken for granted in all except those modern versions that have deliberately sought to omit them.

This scholarly and beautifully produced volume, with its interesting drawings and plates, will appeal to the specialist and connoisseur of fine books.

**BEST SERMONS 1955 EDITION.** Edited by G. Paul Butler. McGraw-Hill. Pp. xvi, 341. \$4.50.

nam, Paul E. Scherer, Bishop Fulton Sheen (and other Roman Catholic dignitaries), Bishop Otto Dibelius, Rabbi Israel Goldstein, and Billy Graham. Anglicans included are Theodore P. Morris, Walter Russell Bowie, the Coadjutor Bishop of Toronto (Rt. Rev. Frederick Hugh Wilkinson), John Leuss, and the Archbishop of Canterbury — the last in a sermon preached at Canterbury Cathedral, Easter Day 1954:

"Christian hope springs from the Cross and is ratified on Easter Day. It rests on

## Aspects of the Ministry

*A review by the Rev. FREDERICK C. JOAQUIN*

**A DICTIONARY OF PASTORAL PSYCHOLOGY.** By Vergilius Ferm and others. Philosophical Library. Pp. 336. \$6.

The title of this book is a misnomer. It would be more correctly described as a handbook. It is not comprehensive and many psychological terms are omitted.

On many pages cross references outnumber the definitions given. Articles anywhere from a paragraph to several pages in length discuss various aspects of the ministry under such headings as "funerals," "the minister as a person," "the minister and his books." More

understandable is the inclusion of material on the principal schools of psychology, on pastoral counseling, and on hospital chaplains.

The viewpoint of the writers is Protestant. Roman Catholics and Anglicans will be irritated by some of the views expressed (e.g., opposition to clerical garb on the ground that it is the badge of a sacramental order — p. 147).

The book will probably serve a useful purpose among the people for whom it is intended. With all its peculiarities it is interesting, and the writers are not uninformed. But the title is misleading.

## Religion Examined

*A review by the Rev. ARTHUR A. VOGEL*

**THE SYMBOLS OF RELIGIOUS FAITH.** By Ben Kimpel. Philosophical Library, 1954. Pp. x, 198. \$3.75.

Suggested as "a preface to an understanding of the nature of religion," this book attempts empirically to examine the phenomenon of religion in such a manner as to show its presence in all human cultures.

It thus seeks to eliminate various cultural peculiarities in religious expression and penetrate to the essential nature of the religious life. Inadequacies in the views of Otto and Schleiermacher are shown in the light of the author's meta-

physic of religion, which always involves an acknowledgement and trust in "a reality transcendent of the physical order . . . upon which the physical world and human life are finally dependent. . . " (p. 96).

The author's principal contentions are well taken; his illustrations from the history of religion are plentiful although standard. Concerning Christian Trinitarianism and sacramentalism, as might be expected in a book which draws its illustrations from so many sources, simplicity for the sake of comparison has occasionally outdone insight.







# The Power of Easter

*The Resurrection becomes a fact to us personally only when the risen Christ lives in the hearts of believers*

**A Sermon by the Rev. Clarence W. Sickles**

**Vicar, St. James' Church, Hackettstown, N. J.**

*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."*

—Colossians 3:1.

**E**ASTER commemorates the glorious Resurrection of our Lord and Saviour Jesus Christ. It is the Christians' victory day, the day when God through Christ triumphed over sin and death. That is why Easter is the Queen of Feasts and the most joyful day in the Church year. Therefore it is fitting that we put on our best clothes, decorate our churches, wear beautiful vestments, sing inspiring hymns, give thanks to Almighty God, because Christ our Lord is risen from the dead.

What is the meaning of Easter? What is the occasion for such rejoicing? Briefly it is this. The age-long question which finds expression in the words of Job, "If a man die, shall he live again?" has been answered. Not answered in fancy rhetoric or complicated philosophy but by an act of God. Christ died on Good

Friday and on the third day He was alive again. Death was conquered by God through Christ.

Death has always been regarded as a punishment for and a symbol of sin. St. Paul tells us that man's death came through Adam's sin. But St. Paul also tells us that through Christ's Resurrection man lives. In other words, the Resurrection proved that physical death could not hold Christ; that God's love was more powerful than the devil's hate. That is why we sing, "The powers of death have done their worst, But Christ their legions hath dispersed!"

How does all this affect us? It affects us in this way. To begin with, we are one with Christ. In our baptisms we were made members of the Christian family and grafted into the Church which is the Body of Christ. Through our deeds of love and mercy, through our prayers, through our Holy Communion, we build upon this relationship of being one with Jesus. Now this Jesus,

with whom we are one, could not be held by death. It follows, therefore, that death cannot hold us either. Oh yes, our physical bodies will die someday, but at the general Resurrection our bodies will be raised and united with our spirits to live eternally with God.

Christian people are generally capable of understanding this meaning of Jesus' Resurrection. But there is another meaning which is often missed. The Resurrection has significance for the here and the now. Too often is the Resurrection regarded either as an event which happened in the year 33 A.D. or as an experience which will have meaning in the future at the time of our oncoming death. This kind of thinking makes the Resurrection simply an historic event commemorated once a year at Easter and an assurance of consolation at the eleventh hour of life.

Is the Resurrection experience, then, meaningful for the past and for the future but not for the present? Certainly not, for this opinion misses the very heart of the Easter message. If the Resurrection of Christ is to have its full and true significance, it must become a daily experience in the life of every Christian. How can this be done? This is possible by a daily dying to our lower selves and rising to a new life in Christ. Our thinking of Easter in these terms strikes closer to home, and it should, because this is the true meaning of Christ's Resurrection.

You and I, therefore, are to die to our self and rise to a new life in Christ. Imagine what a different world there would be, imagine what a different person you would be, if you were to die to your old sinful self and rise to a new life in Christ. It would actually be a new you, because then Christ would be living in you.

Some might call this idealistic. It is not idealistic; it has actually happened.

Thus Saul of Tarsus became Paul, the zealous Apostle, and went on to serve and suffer and die gladly for Jesus. Why? Because the risen Christ now lived in his heart. Paul could say, "I can do all things through Christ which strengtheneth me." And any pastor can tell you of people today who have known

*(Continued on page 21)*



## OKINAWA

### House that Faith Built

The problem of a house for Mr. and Mrs. Nakamura of Shimabukuro, Okinawa, seemed insoluble a short time ago. Mr. Nakamura was the leader of the group of Okinawans around whom All Saints' mission there was started. Now, however, he and his wife needed a place to live, but there was no money in the budget for the purpose.

By means of unexpected help from several sources, the "house that faith built" has been constructed for the Nakamuras. In December, 1954, the Rev. John Ellison, rector of the Church of the Epiphany in Winchester, Mass., sent a check from his parishioners. Another check came from the women of St. Andrew's Church, State College, Pa. The rest of the funds came from the women of the Ascension Guild on Okinawa, the Auxiliary of the Churchpeople among the military. After the land had been bought for \$320, there was \$800 for the house.

At this point, a young Okinawan, 21 years old, entered the picture. Matthew Takara had become a Christian during the Church's first year on Okinawa. He was still in high school. When he graduated, he went to work for a construction company as a laborer, and gradually worked up to foreman. Studying in his spare time, he gained enough confidence and experience to offer to build the house. He drew the plans, figured the estimate, talked his boss out of taking a profit, and the bid came to exactly \$1,000. Twenty days later Mr. and Mrs. Nakamura moved into a neat, well-built four room house.

### Japanese Missionary

The Rev. Bernard Toyama, the third missionary sent to Okinawa by the Japanese Church, is now in charge of All Saints' Church, Shimabukuro, a mission founded in 1953 which has 49 communicants. Mr. Toyama was one of four Japanese seminarians who participated in a summer work training program in Okinawa in 1952, when they founded St. John's Church in Nago [L. C., February 6th].

When the Japanese Church asked the Episcopal Church to assume responsibility for Okinawa in 1949, it was because of the political situation which made it almost impossible for Japanese nationals to enter Okinawa, a former prefecture of their country. Leaders of the Japanese Church have cooperated

with Bishop Kennedy of Honolulu and Canon Heffner, head of the mission in Okinawa, and have sent missionaries there even at the cost of depleting their own clergy.



MATTHEW TAKARA  
*Shelter for the Nakamuras.*

## MARYLAND

### Collapsed Roof

Two workmen were injured when the roof of the new parish house of St. Martin's-in-the-Field Church, Severna Park, Md. collapsed, causing an estimated \$10,000 damage.

The vicar, the Rev. Lewis O. Heck, reported that the trusses fell as the workmen were preparing to put on the sheathing. Workmen had put a platform on the side of the building to speed work and it is believed that this caused undue stress on the uncompleted roof. The church is a newly formed congregation begun last year.

## NEW YORK

### Suffering Church

The Urban Priests' Group<sup>1</sup> of the New York metropolitan area has announced a drive to raise funds for the work of the Rev. Trevor Huddleston of Johannesburg, South Africa [L. C., February 13th]. Fr. Huddleston is opposing the forcible movement of native Africans by the government to housing locations more remote from white population centers.

The New York drive was scheduled to begin on Passion Sunday with a "call

to prayer for the suffering Church of South Africa." Several hundred parishes in greater New York City had been requested by the group to observe the call to prayer at services on that day. Head of the committee for this project is the Rev. Edward Chandler, vicar of St. Peter's Church, Chelsea, New York City.

## ALASKA

### Shared with Deer, Bears

A work camp for college students of the Episcopal Church will be held on Betton Island in Southeast Alaska, near Ketchikan, from June 15th to July 7th. Young people about to enter college will also be accepted.

The altar boys of St. John's Church, Ketchikan, have received from the U.S. Forest Service 33 acres of forest and beach land on isolated and uninhabited Betton Island some 15 miles from Ketchikan, on condition that a camp be built on the site. Bishop Gordon of Alaska and the people of St. John's hope to de-



SALLY MARSHALL  
*One of eleven from Tacoma.*

velop the property into a summer camp and conference center of value to the district of Alaska and the convocation of Southeast Alaska.

Last summer the Rev. Wilbur C. Woodhams, rector of Christ Church, Tacoma, Wash., incorporated the project into his young people's program and sent 11 college students under the leadership of Don and Joan Irving to build the first cabin on the property. Fr. Woodhams is planning to send a larger

**TRAINING IN:** Formation of an Urban Priests' Group reflects growing interest, manifest in recent years, in the problems of the city church. The same interest is reflected also in the recently established Division of Urban-Industrial Church

Work, Department of Christian Social Relations, Church's National Council. The Church can neglect neither the countryside nor the streets of the city, for in both are men and women made in the image of God for eternal fellowship with Him.



group this summer. Life at the camp is wild and rugged as the campers sleep in tents and cook over an open fire. The island is shared with deer, bears, wolves, eagles and ravens while the sea abounds in whales, sea lions, ducks, and halibut weighing as much as 100 pounds. The camp is included in the fishing grounds of the Ketchikan King Salmon Derby, and salmon weighing as much as 60 pounds are not uncommon in these waters.

Further information and application forms can be had by writing the Rev. John K. Watkins, St. John's Church, Ketchikan, Alaska.

## CHICAGO

### Double Capacity

A \$240,000 expansion project which will double the seating capacity of Christ Church, Winnetka, Ill., is expected to be completed by Christmas. The church building, now 50 years old, was given to the parish by Mr. and Mrs. William M. Hoyt in memory of their daughter and three grandchildren who died in the Iroquois theater fire. Since then no major change has been made.

The plans include lengthening the nave and relocating the sanctuary to increase the seating capacity from 240 to 460. A cloister will be added along the north wall to connect the sacristy and bell tower, a nursery will be built in the basement, and a coffee room and bridal room will be added.

## NORTH TEXAS

### Ranch Property

A tract of ranch property has been given to the district of North Texas by Betty Bivins Childers for development of a district conference center. The gift was accepted by the convocation of the district which met March 18th to 20th at the Church of the Heavenly Rest in Abilene.

Bishop Quarterman of North Texas reported that the Bishop Temple Memorial Fund for the endowment toward diocesan status<sup>1</sup> [L. C., January 16th] has reached \$760,000. The district has raised \$12,321 for Builders for Christ, for which its goal was \$8,800. One new parish, St. Matthew's Church, Pampa, Tex., and one mission, St. Peter's, Kermit, were recognized by the convocation. A missions budget of \$44,080 and an operations budget of \$15,851 were adopted.

A committee was appointed to receive suggestions for the renaming of the dis-



CHRIST CHURCH, WINNETKA  
Expansion program.

trict, now not accurately designated as North Texas.

Special guests and speakers were the Rev. Howard V. Harper, executive secretary of the Presiding Bishop's Committee on Laymen's Work; Mrs. Wm. J. Gordon, Sr., Spray, N. C.; and Mrs. Harold Woodward, national president of the Girls' Friendly Society.

Approval was given to Bishop Quarterman to appoint an administrative assistant.

ELECTIONS. General Convention deputies: clerical, Smythe Lindsay; lay, James Padgett. Alternates: clerical, Claude Canterbury; lay, Clay Johnson.

Council of Advice: clerical, William Boyd, Walter Hoskin, Edward Dentzer, Lawrence Berry; lay, Arch Batjer, Edgar Lewis, Beaumont Stinnett, Paul Villaret, Jr.

Executive Committee: clerical, Smythe Lindsay, Mack Morris, George Morrel, Angus Miller; lay, Clyde Cantrell, Armistead Rust, Louis Thomas, Beaumont Stinnett.



BISHOP QUARTERMAN  
\$12,321 for Builders.

## COLORADO

### Mothering Sunday

A modern counterpart of the ancient custom of "Mothering Sunday"<sup>1</sup> was observed for the first time in Denver on March 20th at St. Thomas' Church. Some 70 members of the diocese of Colorado's newest parochial mission, the Chapel of the Intercession in Thornton, Col. (a suburb of Denver), made the journey to their sponsoring church, St. Thomas, to join with the "mothering" church in the 11:00 a.m. service of Holy Communion.

During the services, nearly 30 youngsters of the Thornton congregation were given rosebushes, a gift of St. Thomas' Woman's Auxiliary. The bushes were blessed by the rector, the Rev. Gerald F. Graham, and presented to the individual children by Mrs. Minnis, wife of the Bishop of Colorado. St. Thomas' altar was decorated with sprays of fruit tree blossoms flown in especially for the occasion.

Honored guests were the British Consul, Mr. Henry Tull, and his wife, who participated in the ceremonies.

## QUINCY

### Over the Goal

Members of the parish of the Cathedral of St. John, Quincy, Ill., have gone over the \$85,000 goal of their cathedral development fund, with over \$91,000 pledged to date. An exceptionally high percentage of families took part in the campaign, according to the Very Rev. Frederick B. Wolf, dean of the cathedral. The purpose of the fund is to expand educational, office, and sacristy facilities at the cathedral, to rebuild the

TUNING IN: <sup>1</sup>Missionary district of North Texas was constituted in 1910. Before a missionary district can become a diocese it must be self-supporting; hence the recently inaugurated drive in the missionary district of North Texas for an

endowment toward diocesan status. <sup>2</sup>Mothering Sunday is another name for Mid-Lent Sunday (Fourth Sunday in Lent). It is so called from the reference in the Epistle to Jerusalem above, "which is the mother of us all."



gan, and to renovate the interior of the cathedral. It will also cover missionary responsibilities of the cathedral and the parish's pledge to the Good Samaritan Home.

## CONNECTICUT

### Capacity of 150

A camp and conference center for the diocese of Connecticut is being made ready for use this summer. The site was formerly a boys' camp, Camp Washington, near Bantam, Conn. When completed the center, including dormitory bunks, recreation building, chapel, and infirmary, will have a capacity of 150 persons including staff. Funds for the camp came from a development program the diocese a few years ago in which

nearly a million dollars was raised. The chapel will be largely a memorial.

The camp's schedule for June is an example of the way it will be used: June 3-4, retreat, St. Mark's, New Britain; June 5, dedication of camp (Sunnicroft-Camp Washington); June 19, Laymen's Picnic, June 24-26, Young Adult Conference; June 24-26 Y.P.F. Advisors' Conference; June 26-July 2, High School Leaders' Conference.

## TEXAS

### Religious Growth

The diocese of Texas plans to erect religious centers on 10 college campuses in the state. The centers for parish and student-faculty discussion and recreation will be paid for out of funds collected in

a \$2,500,000 campaign [L. C., February 6th] now being conducted throughout the diocese.

William G. Farrington of Houston, chairman of the drive, said the diocese wants to be "certain that the religious growth of our children will keep pace with their academic training."

Centers will be built on campuses of the University of Houston and Texas Southern University at Houston; the University of Texas at Austin; Texas A. & M. College at College Station; Lamar State College of Technology at Beaumont; Prairie View A. & M. College, near Hempstead; Baylor University at Waco; Southwestern University at Georgetown; Sam Houston State College at Huntsville and the University of Texas Medical Branch at Galveston. [RNS]

## Do You Know That —

... in three Christian Communions comprising 13,597 churches, there were (in 1951) 1,331 predominantly white churches reporting non-white persons in their Christian fellowship as members or attendants?

... the 1,331 churches constitute 9.8 per cent of the total number of churches in these three denominations?

... 110 of these 1,331 racially inclusive churches are located in the southeastern region of the U.S.?

... 45 of the 110 in the Southeast reported Negroes as members or in attendance?

... of 237,000 church members, 26 individuals were reported to have left their churches because of the process of expanding the circle of Christian fellowship to include non-white persons?

... in every instance of appraisal after the departure of a person over this issue, the ministers indicated increased spiritual insight, greater warmth of fellowship or greater human assets to the life and work of the church?

... the length of time used to prepare Christians for the inclusion of persons of non-white skin color in their churches is not necessarily related to the degree of ease with which the change comes about?

... forthright movement directly toward the goal of 'open' fellowship in the local church has avoided much of the indecision and friction that has been found to develop often during

long-range programs of 're-education'?

... the anticipated behavior predicted by Christians of themselves is far more serious and opposed to open Christian fellowship than is their actual behavior when they face a real situation in their church?

... frequently, it has been found that a large majority of persons in a local church are not opposed to open fellowship in policy and practice?

... frequently, also, open fellowship in policy and practice in the local church is resisted by a vocal minority who often control the behavior of persons uncommitted in their thinking to either side of the issue?

... in view of such small group control, local leadership on this aspect of Christian fellowship

—does not lead the majority to express its will on the matter in many instances?

—is often reduced to a mere reflection of the wishes of this numerical minority?

... a dynamic application of the fundamental Christian belief in evangelization of all people without regard to race, color or nationality background

—produces a fellowship of basic acceptance in their local churches?

—helps to remove Christian churches from their *indifferent* or *defensive* position with reference to the policy and/or prac-

tice of a racially inclusive fellowship?

... patterns of behavior and social interaction among Christians which fail to convey an unmistakable *welcome* to all, limit the quality of inclusive fellowship in a local church to a superficial or "front-room" type?

... the genuine opportunity for qualified persons of racial minority groups to serve in leadership capacities on the basis of ability is one of the surest ways to convey an *unmistakable welcome*?

... the kinds of behavior and social activity among Christians both in the church and in the community are the main determinants of the nature and extent of an 'open' fellowship?

... opposition to a racially inclusive Christian fellowship in the local church is more likely to occur when the policy position of the local church leadership is not known or not clearly indicated, than it is when local church policy is clear and known?

... recent documented research indicates that the above stated points are highly important to the several churches in their efforts to make a significant contribution in this area of their life and work?

... you can receive additional information on these matters by writing to:

The Department of Racial and Cultural Relations, National Council of Churches of Christ, 297 Fourth Avenue, New York 10, New York.





## The Living Church

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Below is a list of Letter-fold leaflet reprints available from *The Living Church*. Will you please indicate in the appropriate place the number desired, and return to this office? Postage is additional unless payment accompanies order.

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- ☐ ANGLICAN MINISTERS ARE CATHOLIC PRIESTS, by the Rev. Joseph Wittkofski. An answer to Roman charges that they are not. 10 cents per single copy, 8 cents each for 25 or more, 7 cents each for 100 or more.
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## DEATHS

"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them"

### Wilfred A. Munday, Priest

The Rev. Wilfred A. Munday, 66, a retired priest of the diocese of California, died March 14th in Palm Drive Hospital, Sebastopol, Calif., his home since his retirement in 1950.

Ordained in 1913, he served churches in several parts of the country, including Lancaster and Prairie du Chien, Wis.; New Orleans, La.; churches in the district of Salina in Kansas; churches in Grand Rapids and at Rockford, Mich.; Chicago City Mission Society and St. James' Church, St. Paul, Minn. From 1947 to 1950 he was vicar of St. Mark's Church, Crockett, Calif. He was a chaplain in the Army reserve for nearly 30 years, serving in two world wars, and was retired from the service in 1946 as a lieutenant colonel.

He is survived by his wife, Elizabeth Barnard Munday; two sons, Robert H. Munday of San Pablo, Calif., and Edward P. Munday, San Leandro, California; and four granddaughters.

### Nellie A. Nobes

Nellie A. Nobes, wife of Herbert H. Nobes, and mother of the Rev. Clifford Barry Nobes, rector, St. Augustine's-by-the-Sea, Santa Monica, Calif., died in Monroe, La., on March 15th, after a short illness.

A communicant of Grace Church, Monroe, Mrs. Nobes in addition to her husband and son is survived by her daughter, Mrs. Richard M. Troy, Monroe, and another son, Lieut. Commander H. Eric Nobes, Denver, Colo.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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The Living Church



## Easter

(Continued from page 16)

Resurrection experience, men and men who have died to their old and full selves and have risen to a decent new life in Christ.

What will this Easter mean to you? After the Easter service is over, will it be nothing more than saying, "How lovely the altar looked and wasn't the service beautiful?" Or will it mean a burning desire to lead a new life in the strength of the risen Lord—so powerful that when you go home you will want to thank God for your food as you sit down at the dinner table; that you will want to kneel by your bed at night and say your prayers; that when your paper comes to the boiling point on Monday, because your wife lost the car, you will hold on and remain calm; that when your husband appears on Tuesday with an unexpected dinner, you will not cease talking to him for a week? Why? Because Christ has risen from the dead and now lives in us, making you a new creature.

Christians in our day do not doubt the Resurrection of Christ, for we are not orthodox in our religion. What we do however, and this is worse, is to treat as though the Resurrection of Christ has no meaning for us personally and not now. We treat it as an event in the past and for the future but not for the present. But Christ's Resurrection does concern us personally and concerns us now, this very hour. Our salvation is secured by the Death and Resurrection of Jesus. God's work through Christ is done; now the rest is up to you and to what we are going to do about it? Too many Christians are drifting aimlessly along doing little or nothing about their religion, hoping that somehow in the way things will turn out all right between them and God. Does a house-

wife prepare her meals this way? Does a business man run his office this way? Of course not. Plans are made and things are done in an orderly manner. Why do we allow ourselves to be so careless and carefree about God and our religion? And especially when we have the opportunity, through the power of the risen Christ, to lead a life which is truly acceptable to God. The Church stands ready to help and serve us, but we must do our part.

Easter is truly a joyous day, because it teaches us that in Christ we are conquerors over sin and death. Yet each one of us must realize that the Resurrection becomes a fact known to us personally only when the risen Christ lives in the hearts of believers.

### The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication.

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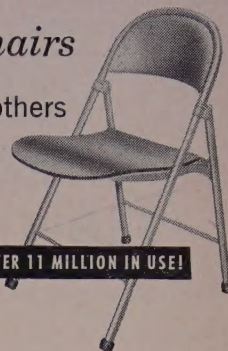
April

10. St. Barnabas', Omaha, Neb.
11. Grace Church, Carlsbad, N. M.
12. Champaign, Ill.
13. Canterbury House, New Orleans, La.; Chapel of the Incarnation, New York, N. Y.
14. St. Peter's, Rosedale, L. I., N. Y.
15. St. Andrew's, Madison, Wis.
16. Holy Trinity, Hicksville, N. Y.

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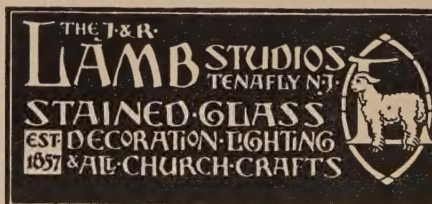
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## EDUCATIONAL

### SEMINARIES

#### New Dean

The Rev. George M. Alexander, rector of Trinity Church, Columbia, S. C., will become dean of the School of Theology of the University of the South, Sewanee, Tenn., in September, 1956.



REV. GEORGE M. ALEXANDER  
Future dean.

Elected by the board of regents early in March, he recently accepted the position. He will complete a year of graduate study before assuming his duties. Mr. Alexander will succeed Bishop Dandridge, retired bishop of Tennessee, who assumed the acting deanship of the seminary in September, 1953.

Mr. Alexander is an alumnus of three schools of the University of the South; the college, the School of Theology, and the Graduate School. He has also served on its board of regents. He has served churches in Florida, including Holy Trinity Church, Gainesville, Fla., besides his present parish. He represents the Fourth Province on National Council and is a member of the Division of College Work.

#### Parish Scholarship

All-Saints'-by-the-Sea, Santa Barbara, Calif., has set up a fund of \$1200 a year for an annual scholarship to a theological student at a seminary. Although not restricted to a member of the parish, it is restricted to a candidate of the diocese of Los Angeles. Parish sources believe this is the first such scholarship in the Church. The parish also has in the budget \$2000 a year for the Church Divinity School of the Pacific.

### SECONDARY

#### Gas in Chewing Gum

Two students of Annie Wright Seminary, Tacoma, Wash., survived an airplane crash off the Oregon coast recently. The girls, both on their way home, Honolulu, were Gail Dillingham and Mary Harrison. The plane ditched in the Pacific after an engine caught fire and the passengers were picked up in rafts.

The girls said it was "hard not to be afraid" when the strato cruiser crashed. Miss Dillingham said she thought of a life jacket but was not afraid until she helped Miss Harrison with hers. Mary Harrison said: "The only thing that irritated me most at the moment was that gasoline got into my chewing gum."

#### Change at Trinities

A change in the headmasterships of Trinity School for boys, New York City, and Trinity-Pawling School, Pawling, N. Y., has been announced recently. Dr. Matthew E. Dann, who has been headmaster of Trinity School since 1946 and headmaster of Trinity-Pawling since it was made part of the Trinity school system in 1946, will devote his entire time to Trinity-Pawling. Hugh C. Fiedleberger, now assistant headmaster of Trinity-Pawling, will become headmaster of Trinity School in New York City.

Trinity-Pawling, formerly the Pawling School, is a boarding school for boys in a country setting. Trinity School, now located on 91st Street in New York City, was founded in 1709 in the Trinity Church tower.

## SCHOOLS

FOR BOYS (Cont'd.)

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# CHANGES

## Appointments Accepted

Rev. Harold D. Avery, formerly curate of St. Thomas' Church, Rochester, N. Y., will on 1st take charge of St. John's Church, Mount St. N. Y. Address: 23 State St., Mount St.

Rev. Edward S. Brightman, who formerly of the Church of St. Simon the Cyrenian, Springfield, Mass., is now in charge of St. Andrew's Church, Danville, Va.; Christ Church, Fairfax; and St. Luke's Church, Chatham.

These Negro missions, which have had no permanent minister for some time, will be developed by the Rev. Mr. Brightman. It is the opinion of Bishop Gunn of Southern Virginia, and Archdeacon Richard B. Martin that a fairly strong mission could be developed in Danville.

Rev. George H. T. Cliff, formerly rector of Grace Church, Windsor, Conn., will become rector of St. Paul's Church, Steubenville, Ohio, April 15th. Address: 415 Adams St.

Rev. George L. Evans has resigned the incumbency of the large parish, St. Paul's, Kansas City, Mo., to become the first vicar of a new parish in a residential area in the eastern part of Indianapolis, Ind.: The Church of St. Michael and Angels, 5600 Washington Ave.

A campaign for the new congregation's "first service" began in March. A church will be organized and later a parochial school.

Rev. James D. B. Hubbs, of the diocese of Rochester, is now curate of Christ Church, Rochester, N. Y. Address: 28 Lawn St., Rochester, N. Y.

Rev. Knud A. Larsen, formerly director of the work of the National Council, is now rector of St. James' Church, Leesburg, Fla. Address: 2 Lee St.

Rev. Isaac McDonald, who was recently ordained to the priesthood, is now curate of St. Edmund's Church, Chicago.

Rev. Elden B. Mowers, formerly rector of St. Paul's Church, Detroit, is now in charge of the

Church of the Redeemer, Detroit 19. Address: 16235 Ward, Detroit 35.

The Rev. Russell A. Smith, formerly vicar of St. Mark's Church, Keansburg, N. J., and St. Clement's, Belford, will on April 15th become rector of Grace Church, Pemberton, N. J. Address: 45 Elizabeth St.

The Rev. John Christian van Dyk, formerly vicar of St. Paul's Church, Morris Plains, N. J., is now rector. St. Paul's has become a parish.

The Rev. Dr. Clyde D. Wilson, formerly rector of St. Paul's Church, Steubenville, Ohio, is now rector of Grace Church, Oak Park, Ill. Address: 924 Lake St.

## Armed Forces

Chaplain (Lieut. Col.) Walter M. McCracken, formerly addressed at Fort Leonard Wood, Mo., and at HQ 328th Ord. Bn., APO 301, San Francisco, may now be addressed: HQ Seoul Military Post, APO 72, San Francisco.

## Resignations

The Rev. John B. Pennell, warden of St. Andrew's House, Union, Wash., has retired. Address: 8826 233d Place S. W., Edmonds, Wash.

## Changes of Address

Bishop Ivins, retired Bishop of Milwaukee, and Mrs. Ivins, formerly addressed at the Hotel Astor, Milwaukee, and at 15 N.W. Sixteenth St., Delray Beach, Fla., have taken up permanent residence at 4 N.W. Twelfth St., Delray Beach.

Mail for the diocese of West Virginia and for Bishop Strider of West Virginia should no longer be sent to 1300 Market St., Wheeling, W. Va., but to 1608-A Virginia St., Charleston 1, W. Va.

The Rev. James Garfield Caldwell, of Mount Calvary Church, Los Angeles, has moved from 5849 S. Mansfield Ave. to a new apartment: 5723 S. Chariton Ave., Los Angeles 56.

The Rev. Roy B. Davis, Jr. is on leave of absence as rector of All Saints' Church, Los Angeles, and may now be addressed at Box 3754, Terminal Annex, Los Angeles 54.

The Rev. Robert H. Larkin, who recently took charge of the Church of the Good Shepherd, Los Angeles, may be addressed at 937 W. Fifty-First Pl., Los Angeles 37.

The Very Rev. Benjamin Minifie, dean of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., may be addressed as follows: Pink House, 919 W. Market St., Bethlehem.

The Rev. Robert G. Purrington, who was formerly in charge of several churches in the district of North Texas, will be non-parochial and may be addressed at Radio Station KTUE, Tulia, Tex., where he will be chief engineer.

The Rev. Clarence R. Wagner, formerly addressed in New London, Conn., may now be addressed at Great Neck Rd., RFD 2, Waterford, Conn.

The Rev. Mervin L. Wanner, of St. Paul's Church, Hartford, Conn., formerly addressed at 69 Grove St., Hartford, may now be addressed at 52 Beverly Rd., West Hartford 7.

The new address of St. Paul's Church is 256 S. Marshall St., Hartford 5. It is a building that formerly housed the Catholic Apostolic Church.

The Rev. Bertram A. Warren, retired priest of the diocese of Los Angeles, has moved in Walla Walla, Wash., from 248 E. Birch St. to 234 Whitman St.

The Rev. Thom Williamson, retired priest of the diocese of West Virginia, formerly addressed in Saluda, N. C., may now be addressed at RFD 1, Warrenville, S. C.

The Rev. Richard E. Winkler, of Trinity Church, Wheaton, Ill., receives all mail at 130 N. West St., Wheaton, rather than at 524 E. Prairie Ave.

The Rev. Robert C. Witcher, rector of St. Augustine's Church, 3745 Mohican St., Baton Rouge, La., formerly addressed at 5659 Prescott Rd., may now be addressed at 741 North St.

## Births

The Rev. Richmond Hutchins and Mrs. Hutchins, of Greeley, Colo., announce the birth of their third child, Margaret Anne, on February 20th.

# CLASSIFIED

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**PRIEST,** single, 46 years old, Prayer Book Churchman seeks post as curate in parish. Reply Box W-184, The Living Church, Milwaukee 2, Wis.

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LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Eugene Stech, c

Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,  
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.

Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.  
Sayre, Jr., Dean

Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12  
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other  
days 7:30; Ev B Sun 8; C Sat 5

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; r, rector; r-em,  
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,  
Stations; V, Vespers; v, vicar; YPF, Young  
People's Fellowship.

A cordial welcome is awaiting you at the churches whose hours  
of service are listed below alphabetically by states. The clergy  
and parishioners are particularly anxious for strangers and  
visitors to make these churches their own when visiting the city.

CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
Sun 7:30, 9, 11 HC; Weekdays as announced

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily  
7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30;  
(Mon thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (6 & Sch), 10:40 MP, 11 (Sol), EP & B  
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

OMAHA, NEBRASKA

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,  
Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4;  
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);  
MP 9, Ev 5. The daily offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Irving S. Pollard in charge.  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs  
& HD HC 8 & 12; Thurs Healing Service 12:30;  
Daily: MP 8, EP 5:30

NEW YORK, N. Y. (Cont.)

**ST. IGNATIUS'** Rev. C. A. Weather  
87 St. & West End Ave., one block West of B'd  
Sun 8:30 & 10:30 (Sol); Daily 8; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, r  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 1  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 7  
Rev. A. A. Chambers, r  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP,  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 11

**ST. THOMAS** 5th Ave. & 53rd St.  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11,  
Cho Ser 4; Daily 8:15 HC, Thurs 11, HD 12;  
Noondays ex Sat 12:10; Ev daily ex Sat 5:15

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Walb  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, H  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Mid  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC a  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30  
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th  
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5  
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 11

COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blanding  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10  
EP 5:45; C 6 & by appt

MADISON, WIS.

**ST. ANDREW'S** 1833 Regent  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

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